structures: here, it might be thought, is some-
thing analogous to the action of Maya.
Our mental.
imagination is an instrument of
Ignorance; it is the
resort or device or refuge of a limited
capacity of
knowledge, a limited capacity of effective
action-
Mind supplements these deficiencies by
its power
of imagination: it uses it to extract from
things.
obvious and visible the things that are
not obvious.
and visible; it undertakes to create its
own figures.
of the possible and the impossible; it
erects illusory
actuals or draws figures of a conjectured
or con-
structed truth of things that are not true
to outer
experience. That is at least the
appearance of its-
operation; but, in reality, it is the mind's
way or
one of its ways of summoning out of
Being its.
infinite possibilities, even of discovering
or capturing
the unknown possibilities of the Infinite.
But,.
because it cannot do this with
knowledge, it makes
experimental constructions of truth and
possibility
and a yet unrealised actuality: as its
power of
receiving inspirations of Truth is limited,
it
imagines, hypothetises, questions
whether this or that
may not be truths; as its force to
summon real
potentials is narrow and restricted, it
erects possi-

bilities which it hopes to actualise or wishes it could actualise; as its power to actualise is cramped and confined by the material world's oppositions, it figures subjective actualisations to satisfy its will of creation and delight of self-presentation. But it is to be noted that through the imagination it does receive a figure of truth, does summon possibilities